THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He that hath my commandments, and keepeth them: he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (JOHN 14: 21).

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"MEN ARE THAT THEY MIGHT HAVE JOY."

ONE of the most remarkable things, when one pauses to contemplate it, is the fact that in all literature there is a marked absence of treatises on the subject, "Why we are here." On the other hand, the questions, "Whence came we?" "Is there a life after this?" "Is there a hell?" etc., are frequently asked and sometimes scholarly, though inadequately, answered. Men in times past, and with even greater determination now, propound theories of life, construct philosophies, and attempt to negate other systems of thought, all with a view to getting at the underlying problem which apparently is so obscure. The chemist applies the laws of his science to certain natural phenomena, and in his laboratory is able to duplicate the action which one element has upon another. The geologist, from his study of the rocks, deduces the age of the earth. The anatomist is appalled with the intricacy of the human mechanism, but at best can only deduce laws from observed facts. The botanist is merely able to arbitrarily classify the objects of his particular investigation. But all fail when the question is asked, "Why?" "What is the purpose of life?" "Why are we here?"

It is a psychological fact that the human mind of itself comprehends only those phenomena in whose creation it played a part. For example, man understands the manufacture of, and can create steam; but, on the other hand, knows little regarding the origin of life, and is unable to create the smallest blade of grass, or even bring into existence the minutest micro-organism. Man is in no way responsible for his own existence: therefore, the understanding of the purpose of his existence being beyond the pales of all human experience, we must necessarily look for a supernatural exposition of that most important question, "Why we are here."

The thinking man, regardless of his religious affiliations, often asks himself the question: "What am I here for?" and replies by saying: "I am but one of an illimitable mass of humanity, heading for—where? placed on the earth for what purpose?" As pointed out, science is of necessity silent on the subject, for the solution to such a question lies outside its scope. Theology must, therefore, be called upon to answer the query.

Towards the close of the first chapter of Genesis, one learns of the things that were created for the use of man, but throughout biblical literature, the purpose of man's existence is unmentioned. In modern revelation, however, the Prophet Nephi in sublimely simple language says, "Adam fell that men might be; and men are that they might have joy" (II. Nephi 2: 25). The Book of Mormon further records, in the thirty-fourth chapter of Alma, thirty-second verse: "For, behold, this life is the time for men to prepare to meet God; yea behold, the day of this life is the day for men to perform their labors." In the succeeding verse the prophet exhorts his people not to procrastinate the day of their repentance, "for * * * this day of life * * * is given us to prepare for eternity." The modern prophet, Joseph Smith, also understood the question very thoroughly, for on one occasion he said: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment."

A proper understanding of the purpose of our existence here upon the earth is fundamental to a successful life. The efforts of the man to whom a certain worthy task or mission is assigned, are always more intelligently directed when the purpose of his work is fully explained at the outset. The man who carried the fateful message to Garcia, during the Spanish-American War, succeeded in his dangerous exploits, mainly because he was obsessed with the purpose and importance of his mission. In legitimate warfare one of an enemy's greatest assets is a thorough understanding on the part of the rank and file, of the quarrel which precipitated the combat. And so it is with life. There are millions of our fellow-creatures who are born into this world and who go to their graves without ever having had the vaguest idea of the true purpose of life, and to just that extent were they necessarily failures. The life of the man who starts out on the assumption that death ends all, and conforms his life to the "eat, drink and be merry, for to-morrow we die"-policy, will inevitably fall far short of the comparative success achieved by him whose faith engendered belief in the scripture which says: "This life is given us to prepare for eternity."

In the first act of "Julius Cæsar," Cassius wisely reminds Brutus that the fault "is not in our stars, but in ourselves, that we are underlings." So with equal propriety can we make the analogy

that the fault is not with our heavenly Father that we have failed to understand the true meaning of life, but with ourselves. In all the dispensations from the time of Adam until the present day, God has endeavored to make the matter plain by revealing himself and His desires to mankind, "through his servants, the prophets." But it is as Christ said when He ministered among men: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!" The contention that this spirit of indifference characterized only the meridian of time, is untenable, for Christ Himself prophesied that "As it was in the days of Noe, so shall it also be in the days of the Son of Man," and to the fulfillment of this stands the testimony of every ambassador of the gospel of Christ.

The plan of salvation, or "Mormonism," is nothing more nor less than the means designed by the Almighty by which all mankind may achieve happiness throughout eternity. Man is born into the world, and sooner or later realizes that it is for him to make the best of it, or more philosophically put, to adequately adjust himself to his environment. His life is a process of overcoming obstacles. He reaches out for assistance as he climbs; he seeks for solutions, for formulas, for external aid as he proceeds. The Creator in His infinite foresight has provided for this condition, and by the right use and exercise of that priceless gift, free agency, man, in spite of besetting evils, if he so elects, may achieve the desired end.

The scheme of salvation as restored through Joseph Smith in the nineteenth century has been put to the test. "Mormonism" is a creed which has proved its divinity by its application to the conditions prevailing in society. Nowhere in the history of institutions, religions or social, can we find anything so elaborately perfect, or so practicable. "Mormonism," in a word, can be said to be the most adequate solution of the problems of life, and its prime purpose is that men might have life more abundantly. Taken from this point of view alone, and momentarily robbed of all other conclusive proofs of its divine authenticity, it follows as the night follows the day, that the most logical course for the reasonable person is his affiliation with that happy half-million.

ARTHUR L. BEELEY.

"THEY who endeavor to become like God in love will feel His approving smile and His helping arm. Every effort they make will bring them nearer to His presence; and they will find His renewed image grow more and more vivid with them, until the time comes when they, too, shall shine forth as the sun in the kingdom of their Father."

MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held in the Wolseley Hall, Reading Road, Eastville, Bristol, on Sunday, September 27th, 1914. There were in attendance: Elders Arthur L. Beeley and G. Merlin Southwick of the Liverpool office; President John A. Maynes and wife of the Birmingham conference; Elder Harold T. Pardoe of the Leeds conference; President Wilford W. Rich and fourteen traveling elders of the Bristol conference.

The morning session commenced at 10:30 by singing, "Come, listen to a prophet's voice." Prayer by Elder George A. Palmer. Singing, "Let Zion in her beauty rise."

President Wilford W. Rich spoke a short time, welcoming all to conference, and expressed his thankfulness and gratification at being associated with this great latter-day work. We will reap blessings therefrom in proportion to our labors in its behalf.

Elder Paul L. Wilson spoke on the pre-existence of mankind, showing the wise purposes of the Lord in granting to the faithful spirits the opportunity of taking a body of flesh and bones. A strict compliance with the first principles of the gospel is an absolute necessity in order to obtain salvation.

Elder Elmer B. Dansie said that the gospel is of value to each and every one just as he makes his life conform with its teachings. He referred to the comprehensiveness of the plan of salvation, and the far-reaching effects of the atonement of Christ. By it all the children of Adam receive its general benefits—notably a resurrection (Dan. 12: 2; John 5: 28, 29, etc.), and through it, by obedience to the requirements of the gospel, comes salvation to each one individually.

President John A. Maynes expressed his gratitude and appreciation to the members of this conference for their kindness in behalf of his brother, who laid down his life here in the mission field. He spoke of the great mercies of the Lord in restoring the gospel to the earth in these latter days. The greatest creation of God was man, to whom is given grand and glorious opportunities. For perfect happiness and real enjoyment of this life it is essential that we have a sure knowledge of there being a life beyond the grave. All good is embraced in the gospel of Christ, therefore, it is a practical religion and brings joy and satisfaction in this life as well as in the next. If all mankind would use the same power and influence in spreading principles of righteousness that they do in seeking to destroy their fellowmen, they would be at peace, and they would "beat their swords into plowshares and their spears into pruninghooks."

Singing, "Though deep'ning trials." Benediction by Elder Jesse D. Barlow.

The afternoon session began at 2: 30 by singing, "Praise ye the Lord." Prayer by Elder George Q. Allen. The sacramental hymn,

"Rev'rently and meekly now," was sung. The sacrament was administered by Elders Matthew F. Noall and George R. Dent.

Elder Jesse D. Barlow presented the general and local authorities of the Church, who were unanimously sustained; he also gave a statistical report of the conference for the past six months.

Elder John F. Palmer showed that new revelation is absolutely necessary for the uniting of all people into one faith, and that if they expect to be led by God it would be but logical to suppose that He would make known His desires in this day as He has done in previous ages. If it was necessary to be in the possession of the Holy Ghost to say that Jesus was the Christ, and to understand the things of God in apostolic times, then it is likewise necessary now.

Sister Marjorie Heal recited, "Spread the message."

Elder Louis D. Bondrero, who had labored for several months in Belgium, spoke of the troublesome times in that country. Said it is requisite to be in possession of the Spirit of the Lord in order to live up to the precepts of the gospel. Exhorted all, who have success in the work, to follow the example of the Savior and give the glory to the Father.

The sacred solo, "The light beyond," was sung by Sister Ada Wintle.

Elder G. Merlin Southwick spoke of the great persecutions that have been waged against the Church. Said that these began immediately after the Prophet Joseph Smith announced his vision to the world. If the Book of Mormon can be proven to be a myth, then Joseph Smith was an impostor, and this Church is one of the greatest frauds that was ever invented; but if, on the other hand, the Book of Mormon be true, then Joseph Smith was divinely called. He showed where it would be an absurd supposition to believe that any man or set of men without supernatural aid could bring forth a record containing such historical, geographical, archæological and doctrinal information as this book does, without any material contradiction. It harmonizes with the teachings of the Bible in every particular, and agrees with all information gained by modern scientific research. Made plain the fact that the Bible is the stick of Judah, and the Book of Mormon the stick of Ephriam spoken of by the Prophet Ezekiel, 37: 16. The coming forth of the Book of Mormon has fulfilled to the very letter the prophecy of Isaiah 29: 11, 12. It also reveals the fulfillment of the promise of the Savior to His "other sheep" (John 10: 16). He urged the brethren and sisters to abstain from the use of tea, coffee, tobacco and all intoxicating liquors, saying that this is one of the prominent teachings of "Mormonism." Concluded by bearing a strong testimony to the truthfulness of the gospel.

Singing, "We are not ashamed to own our Lord." Benediction by Elder George R. Dent.

The evening session began at 6: 30 by singing, "Father, Thy

children to Thee now raise." Prayer by Elder Harold T. Pardoe. Singing, "Glorious things of thee are spoken."

Elder Matthew F. Noall said that not only in the hereafter will the gospel affect us, but that it brings happiness in this life as well. He applied the teaching of the Savior—"by their fruits ye shall know them"—to the "Mormon" people in those districts where they have settled. The great majority of the "Mormon" people own their own homes. The teachings of "Mormonism" affect man in all vocations of life, making him more devotional to God, and a better friend of humanity. The "Mormon" people have never lost sight of such high ideals as "the glory of God is intelligence," and consequently have been diligent in establishing high schools and colleges. After the great exodus from Missouri, on their landing in the Salt Lake valley, their first thoughts were to plant crops, the second to establish schools. We can look with pride to the fruits of "Mormonism" in the home, school and Church.

Sister Ethel Jenkins sang the solo, "Nearer, my God, to Thee."

Elder Arthur L. Beeley told of the marked absence in the literature of the world of treatises on such questions as, "Why we live," "Whence came we?" In all the walks of life it is necessary for the accomplishment of the greatest end, that man should know the purpose for which he acts; likewise we should know why we live. So-called Christian churches fail to give the necessary information on this, while "Mormonism," through modern revelations, has made this vital question plain, and clearly shows that this is the time to prepare for eternity. "Adam fell that man might be, and men are that they might have joy," consequently the fall of Adam was a step in the upward line of our existence. The student has certain formulas and rules for the solution of problems, so likewise religion ought to solve the mystery of man's existence. Millions of men and women have lived whose lives have been meaningless, not having an understanding of their purpose here. "Mormonism" is the greatest religious system in existence, because it gives the most adequate solution of the problems of life. He spoke of the slanderous statements published by certain periodicals against the character of the Prophet Joseph Smith; but in the words of his own prophecy, though "persecution may rage, mobs may combine, armies may assemble, calumny may defame, the truth of God will go forth boldly, nobly, and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say, "the work is done." "Mormonism" is the great preparatory system for the hereafter, and within it is found the solution of the great social problems that are confronting humanity. He concluded by bearing a strong and impressive testimony to the truthfulness of "Mormonism," the divine mission of Joseph Smith and the completeness of the plan of salvation.

The duet, "The Lord is my Shepherd," was sung by Brother William E. Caswill and Miss Varcoe.

President Wilford W. Rich made some closing remarks, and expressed his gratitude to all who had taken part in the services.

Elder George R. Dent, Brother William E. Caswill, Sisters Ada Wintle and Elsie Bryant rendered the quartet, "Sweet Sabbath eve."

Closing hymn, "Praise God from whom all blessings flow." Benediction by President John A. Maynes.

On Monday, September 28th, 1914, at 8:45 a.m., a priesthood meeting was held in Wolseley Hall, Reading Road, Eastville, Bristol. The presidents of the varions branches reported the conditions in their respective districts, after which some very timely advice was given by Elders Arthur L. Beeley, G. Merlin Southwick and President John A. Maynes.

JESSE D. BARLOW, Clerk of Conference.

SERVE THE LORD WITH GLADNESS.

THE key-note of a Christian's life is a note of gladness. Brought up out of the horrible pit and the miry clay, a new song is put in his mouth. The Savior who comes to redeem him from sin and from death was heralded by angelic anthems; and the message of His coming is one of "glad tidings and great joy to all people." Sorrowful, yet always rejoicing, is the apostolic description of the Christian life. Exhortations to "be joyful in the Lord," to "rejoice evermore," are continual, and the people of God are again and again admonished to "fear not," to "rejoice in the Lord," to "be of good cheer," and to hold fast their boldness and the glorying of their hope firm unto the end (Heb. 3: 6).

If every Christian was a joyful Christian; if his life, beginning with the new song of salvation, rolled its notes of gladness onward and upward until they were lost in the hallelujahs of the eternal kingdom, how different would their testimony be in the ears of a weary, heavy-laden, heart-burdened world. The world is sick with sorrow and sighing, with sadness and madness. "There be many that say, who will show us any good?" Men turn their blind eyes to seek for light, and stretch out their empty hands to grasp at something which can satisfy them. Christian, if you have "tasted that the Lord is gracious," if you have found the "pearl of great price," if you have known the joys of God's salvation, let your aspect, your bearing, your countenance, your tones, your words and your testimony tell of "the joy of God" within and the "hope of glory" to come. So doing you shall gladden many a weary heart, and lead many a sorrowing, burdened sinner to come to Christ the fountain of life, and light, and joy unspeakable.—*Common People.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 8, 1914.

EDITORIAL.

PUT ON THE WHOLE ARMOR.

THIS life is a continuous battle. The efforts of foes to end it, and thwart its purposes begin with the first breath that we draw, and do not cease until our bodies and spirits are separated by the hand of death. Light is life and both come from Christ, of whom John writes, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * That was the true Light, which lighteth every man that cometh into the world" (John 1:4-9). Christ's implacable foes are numbered by legions, and in every place where His Spirit or His influence goes or is felt among men, or His principles are taught and traits of His character developed, there we find enemies who seek to crush and destroy these things divine, as the most effective way of striking at Him and His work. Mankind are, therefore, sought after to become subject to one or the other of these opposing powers, and our souls are the fields where the battle is fought out that determines which we shall be.

"There is no royal road to learning." All who have stored their minds with knowledge have acquired it by experience or hard study. In the realm of the spiritual none are "carried to the skies, on flowery beds of ease." The man or woman who is a true believer in God has attained that blessed state of mind and heart by a successful conflict waged against the forces of infidelity. If we have arrived at that stage of Christian development where we can consecrate our time, talents and means to the cause of truth and righteousness, we have first had to vanquish the natural disposition of human nature, which calls so loudly for selfish gratification; or the suggestions of the tempter that we should be paid in monetary or other material benefits for all such services. If we are sufficiently Christ-like to do good to those who despitefully use and persecute us, we have first had to battle mightily with the influence which the example of the world, the desires of the carnal mind, and the incitements of the devil to retaliate in kind, and so "get even," exert and clamor for. It is in the realm of the spiritual, rather than the physical or mental, where the fiercest of our battles are fought, and where the fruits of victory that are won from us in case of our defeat, are the most ruinous and irreparable. A spiritual victory means also physical and mental well-being and triumph, while a lost fight in this field has a baneful influence

upon us in every aspect of our existence, and for an endless period of time.

The battle against us is fierce; but just how terrific it is, we do not know. Doubtless we scarcely hear the real clash of arms, and feel but little of the awful shock of the conflict. This seems to be borne or suffered by our celestial defendants. Once in a while the curtain is drawn aside, and we see more fully the power and fury of our unseen, spiritual foes. Such was the experience, on one occasion, of Joseph Smith, when they seized upon him with such effect that his power of utterance was taken away, the deepest gloom overshadowed him, and immediate destruction stared him in the face. All this was permitted that he might know the strength and disposition of the powers with which he had to contend. St. Paul, too, was made aware, by some means, that the foes against whom our spiritual warfare must be waged, are mighty beyond our feeble powers of appreciation, for he writes that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). Little wonder is it, then, that he followed this revelation of the organization and power of our enemies in the unseen, spiritual world, and of the hand-to-hand—the idea is conveyed by the word "wrestle"—conflict that they wage against us, with a powerful exhortation to prepare ourselves fully for the fight, saying, "Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (verses 13-18).

The figure which Paul employs here is of a military character throughout. The representation is of a mighty struggle between organized forces—a life and death conflict between spiritual powers, and to the fierceness of the battle, the Apostle wishes in an especial manner to direct attention. We mortal men and women—the soldiers upon whom Paul's eyes are fixed—with the possibilities of a glorious immortality and Godhood within us—are the spoils of the fight. He does not say so in terms; but the trophies of victory for God are the souls that are won for eternal life, exaltation and companionship with Himself, or on the other hand, all they whom Satan can sacrifice in shame and wretchedness upon the altar of his hate—all whom he can slaughter in the battle of this life, are spoils for him and his armies.

Notice how every part of the body of the soldiers who take part in the battle against Satan and his hosts, MUST be protected with the armor of God. The loins are to be girt about, the breast covered with a plate, the feet properly shod, the head made safe by a helmet, and to complete the things necessary, there must be a shield for one hand and a sword for the other. These several pieces make up the whole armor that God provides for the use of His saints. There is not one of them that is not designed and forged by a celestial architect. Nor are they the product of no particular personage from among heavenly workmen; but of Him who is the head of all celestial architects—the Builder and Maker of heaven and earth. When the latter came into being, He pronounced them "good," and upon the Christian soldiers equipment, His mere offer of them to us seals the same word of commendation. How comforting the thought, how inspiring that all the armor of the saints is the workmanship of the Almighty. How true it must be made. How perfect in every part, and every needed part supplied. How safe we should feel when clothed upon and covered with it. How we should try to keep it bright, and learn to wield with skill the sword that is put into our hands. Why, it is exactly the same equipment that protected Jesus Christ, and brought Him off more than conqueror from the hardest fought fields this world ever witnessed. It is the same that His Father wore and conquered in; for the Son did nothing but what He had seen His Father do before Him. What a grand, glorious heir-loom, handed down from the eternities, has come into our possession. Oh! how sacred it is from association with our celestial sires, how hallowed by the prayers of saints innumerable which have been breathed under it while they fought on to glory and dominion eternal, how its presence in our midst, in our homes, on our bodies inspires us to battle on as we tell of the victories that have been won where it has been worn. These things are not supplied to us for show; but because they are needed. How foolish, then, for men to think that they can come out of the conflict with Satan and his armies, victoriously, when any part or piece of their armor is fashioned by the hand of man. As well might one think of shielding himself from modern cannon shot with a network of gauze.

But while we see the necessity of having armor, and armor only that has been provided by the Lord Himself, we, nevertheless, find some who do not feel the need of putting on ALL the equipment that God commends to us. For, respecting the girdle of truth, some of us—far too many—cut it down so that it looks but little like the broad band of strength and safety that we must have to win our fight. We make it, in some cases, so narrow that it can not reach to the breastplate of righteousness, because it, in its turn, shrinks and lessens as truth is denied or cast aside, and so these two pieces, not being broad enough to serve their purpose

fully, leave some vital part of the soldier's body exposed to successful assault. A few words more are necessary to make clear to younger readers the meaning of what has been said concerning the relation to each other of the two pieces of armor just named. An illustration will be the most effective. If, then, for example, the principle of baptism be left out of those that make the girdle of truth, there can be no corresponding righteousness in the breastplate. It is not accepted as a necessary command or truth, and the virtue of obedience to it can not exist. For another example, take away or discard the duty to love our enemies, and our righteousness can not be so broad and strong as if we accepted and practiced that obligation. Thus we see plainly that as the girdle is narrowed, or truths that should be in it are not made part of our doctrines, so the breastplate becomes smaller and less serviceable, and the result of this simple process of rejecting truth leaves us, according to the extent of the evil, without righteousness or but little—soldiers with but imperfect or no armor at all for our bodies in the day of battle.

Not all has yet been said about the breastplate that its importance demands. A breastplate for a warrior is made to be worn over that part of the body within which is found the heart—the most vital of human organs. If it be pierced the wound is fatal. None others need more absolute protection for the preservation of life, and it is no wonder, then, that the Apostle saw the necessity of having a breastplate to protect the upper portion of the body of the Christian warrior. It is a vital part. Now, if one were going to fit himself out with armor to prepare for the day of battle, he would surely put some of the best material obtainable in those parts of it which were designed for protection where wounds would be most injurious or deadly. It would be wisdom for him to do so, and we must suppose that Paul so thought when he put a breastplate over the heart of the Christian warrior—over the seat of his life; and is it not remarkable that the best material which he could find was righteousness—the righteousness that comes from obedience to the truths that are in the girdle that God ordains. That was the best, the most trustworthy material that this apostle, inspired of God, could find. Just think the proposition over for a minute, and you will perceive that, in its place and for its purpose, it is more suitable, stronger, harder to damage than is the nickel-steel plating, twenty inches thick, that covers the vital parts of a dreadnought. Cannons are made now that will send a ball through almost any plating that can be made, and there is not a ship afloat which can not be sunk if it be hit just right. But the Christian in his BREASTPLATE OF RIGHTEOUSNESS, can never be struck down by a blow at the heart. No weapon that Satan can invent is able to penetrate a defense of righteousness. It is folly for him to try it. His darts and balls will glance off armor of that kind as the wind does from a great globe of steel.

This righteousness is the fruit of obedience to the truths and principles that make up the girdle. IT IS THE RIGHTEOUSNESS OF WORKS. These make the breastplate that is laid close over the vital parts of a Christian warrior's life. Thus we are shown clearly that a piece of armor MADE OF RIGHTEOUS WORKS is fully as necessary in the battle for God and glory, as is the shield of faith. Both are indispensable. Both divinely ordained for our use and protection.

The next piece of armor to be viewed is the shield of faith. It is taken in this order because of its close association with works of righteousness—the Christian's breastplate. A shield is not worn on the trunk of the body, but is fastened to the left arm or held in the left hand, and is used to ward off blows from every quarter. It is in every sense of the word a shield, and as such is a beautiful representation of the part that faith has to occupy in the Christian's warfare. It receives the first blows of the fight, standing as it were as an advance guard, and comes in closest touch with the enemy; but its most important service is to protect the more vital parts of the soldier from the assaults of the foe, and until it is beaten down the breastplate and the girdle are safe from direct attack. It makes a SECOND covering or defence for the heart of the warrior—the seat of his life and strength. Paul in an impressive manner thus shows us that faith and works must go together before one can say that the armor which God provides for the security of the Christian's life, is complete. We can not hope to win the fight with one of our protectors only. They would not both be prepared for our use unless God saw a necessity for them.

In the warrior's right hand—the arm and hand of skill and strength—we find a trusty sword divinely forged, and when the battle is on, how should it be held? Why, with a grip of steel. There is no place for daintiness on a battle field. The stakes are too high. It is a matter of life or death, and the man who fumbles, and clutches his sword with an indifferent, nerveless grasp, is bound to fall. His life will pay the forfeit for his dalliance. It is with the sword that wounds and death are inflicted upon a foe—all else of the soldiers' equipment is for defense. How clearly does Paul's representation teach that it is not ourselves who strike fear and dismay into the hearts of our enemies, and bring defeat upon them, but the Almighty alone by His Spirit. With only armor of defense what could a soldier do! He would be the sport of his foes—trampled under foot without danger to themselves. So, too, with his shield, breastplate, girdle and helmet a Christian would meet defeat, and defeat only, without the assistance of the Almighty—without the death-dealing sword of the Spirit. Christ, in His hour of temptation and battle with Satan in the wilderness, showed us how to strike with it. It is vain for us to enter the fight for eternal life without it—victory depends upon its valiant use.

The helmet is worn upon the head, and may be likened to a crown, and the one that Paul puts on the Christian warrior is SALVATION—that means life and safety, deliverance from the power of the enemy. What a beautiful helmet or crown it is! With what skill the Apostle has arranged all these matters! How fittingly, how impressively they convey the world of meaning that they stand for both severally and collectively! It is the work of inspiration. But lest the reader weary with these remarks we shall leave him to continue reflections at his leisure concerning the Christian's armor; and conclude, with Paul's exhortation to "watch" (be on your guard, for the foe is stealthy), to "pray" (God alone can give the victory in a fight against such powerful foes), to "stand," summon up your courage, and with God's help stand to your duty—without wavering, stand.

T. W. B.

NOTICE TO RELIEF WORKERS.

SISTER IDA B. SMITH has recently received a number of letters asking for information as to where or to whom, in the respective cities, application should be made for the materials necessary for engaging in the work of knitting mufflers or making other wearing apparel for the soldiers. It is impossible for Sister Smith to give this information, but she suggests that the President of the respective conferences, or any missionary elder, be requested to call on the mayor of the city where the relief work is to be undertaken, or at police headquarters, and make enquiries there, and doubtless all needful information will be obtained. Sister Smith is highly pleased with the response to the call for assistance which has been so generously tendered.

T. W. B.

TOLERANCE is one of the fundamental principles of the gospel of our Redeemer. But many of the professed followers of the Nazarene are utterly void of this great virtue. Henry Ward Beecher—so the story goes—on one occasion severely rebuked intolerance. By special invitation he delivered an address to a number of clergymen, and in the course of His remarks he said, as reported, "Gentlemen, when you come to heaven you will be very much suprised: first, because you will find people there whom you thought would never reach that place; second, because you will miss people there whom you were sure would be there. But the greatest surprise of all will be that you are there yourselves." Henry Ward Beecher was a level-headed thinker, and, like all great men, tolerant of the various views and practices of his fellowmen.

ONE of the ancient Greek philosophers used to pray as follows: "O Lord, give me what is good for me, even if I do not ask for it; withhold that which is not good for me, even though I ask for it."

REMEMBER THE SOLDIERS.

To the Officers and Members of all the Branches of the Relief Societies in the British Mission!

Dear Sisters,

This is a time when patriotism is best shown by sacrifice. British men and boys, responding to the call of their King and country, are arming themselves and hastening to the front, and British women, under the direction of some of the foremost ladies of the land, are doing all in their power to lessen the hardships of the campaign, by providing warm, comfortable clothing for the soldiers.

It is suggested that the members of the Relief Society of the Church in the British Isles join in this patriotic effort. They might spend a certain number of hours each week sewing or knitting such articles as are needed by the soldiers. The government will probably furnish the material, if the women decide to donate the labor.

Before engaging in this highly necessary work, however, it would be advisable to consult whoever is in charge officially of the army relief work in each locality, as to what is mostly needed, where to send it, and so on, in order that the best results may be obtained, without waste of time and labor.

Dear sisters, let us all unite in this work. The country in this crisis needs the best efforts of all her sons and daughters. The soldiers must be taken care of in the best manner possible. They must be made to feel that they are not forgotten amid the dangers of the battlefield. Their needs must be supplied, as far as this can be done, by tender hands at home. Winter is rapidly approaching, and what is to be accomplished in the way of furnishing warm clothing should be done without delay.

Ida B. Smith.

RELEASED, TO RETURN HOME.

It is not without regret that we announce the departure, in the near future, of Elder Thomas W. Brookbank from the British mission. At headquarters in Liverpool all who have been associated with him during his stay here will miss him as a faithful co-laborer, a wise counselor, a true friend, and a pleasant companion, and throughout the mission field among the readers of the *Star* the absence of his literary efforts will be felt.

And yet it gives us a great deal of pleasure to bid farewell to Brother Brookbank, because, after a well fulfilled mission he has been honorably released to return to his home and his loved ones, and we know he is contemplating the re-union with joyful antici-

pation. His joy is our joy. We also know that by faithful labor in the vineyard he has added to the sum total of reward that will be his in the evening of life's day.

Life is very much like traveling. We enter the railroad car, or board the ship. We meet fellow-travelers in whose company we spend pleasant hours, or days, or perhaps weeks. But there is constant parting, as well as meeting. Here one passenger leaves the train, or the boat, and there another, and we go on by different routes. But it cannot be otherwise. We meet and part all the time, but we feel that even a brief acquaintance with one of the noble men and women of God's children is of inestimable benefit to us.

Elder Brookbank arrived in Liverpool on the 20th of April, 1913, having been called to the position of Associate Editor of the *Millennial Star*. He has performed the duties of that important position with exceptional ability. He has also traveled in the conferences as frequently as his health would permit, and he has made many friends throughout the mission by his testimony to the truth of the gospel.

Elder Brookbank's services on the *Star* have been very much appreciated. He is well informed on all subjects included in the general category of modern education, and he has made the principles of the gospel his special study. His analysis of Book of Mormon evidence places him in one class with writers on Bible evidence, such as Paley, Butler, and others. He is a keen observer, a logical reasoner, and a clear thinker, and he wields a facile pen.

We are glad to have had his services on the *Star* for about eighteen months, and now that he is about to return home, our best wishes go with him. May he arrive safely among his loved ones, and may his days of usefulness be prolonged. May the blessings of the Almighty be poured out upon him and all who belong to him, in abundance, and may he enjoy a well deserved rest after his labor of love in our Lord's vineyard.

HYRUM M. SMITH.

FROM THE MISSION FIELD.

Change of Address.—The address of the headquarters of the Leeds conference, until further notice, is 4 Sawrey Place, Bradford, President Leonard B. Nielsen in charge.

Baptisms.—A baptismal service was held at the baths, South Shields (Newcastle conference), on September 29th, 1914, when two souls were added to the fold of Christ. Elder Ernest R. Saunders officiated.

A baptismal service was held at 295 Edge Lane, Liverpool (Liverpool conference), on September 10th, 1914, when three souls were added to the fold of Christ. Elder Oscar J. Hendry officated.

Releases and Departures.—The following named missionaries have been honorably released and took passage for New York on September 30th, 1914, per s.s. *Celtic*. From the Swedish mission—Wallace E. Malmstrom, Carl O. Johnson, John A. Olson and Carrie Olson. From the Scandinavian mission—Niels Hansen, Knud Therkelsen, Otto N. Smith, John W. Christensen, Ezra M. Nielsen, Isaac A. Jensen, Alma M. Sorensen, Jens Peter Egelund, Lars William Larsen and Oscar A. Jeppesen. From the Swiss and and German mission—Gerald S. Lambert and Hyrum O. Langenbacker. From the British mission—Ira S. Hatch.

The following named missionaries have been honorably released and sailed for New York per s.s. *Lusitania* on October 3rd, 1914: From the Swiss and German mission—Charles L. Cottrell, Wallace R. Tolman, Alma Bangerter, F. B. Matheson, Lawrence W. Sloan, Lawrence A. Wallace, Asael H. Woodruff, Kimball Young, George M. Watson, Hial M. Hales, John G. Crook, Joseph L. Storrs, Ernest Nelson, Frederick A. Babbel, Rudolph Bienz, Joseph L. Wirthlin, August D. Gehrke, Emil A. Kroesche, Fred Aegerter, Robert Schmid, Lebrecht G. Barg, Herman P. Schneider, Lawrence H. Evans, Alma Kasteller, George Müller, Le Grand Hardy, Elmer N. Jacobs, Homer F. Bushman, Jr., Levi H. Allen, Harold H. Cutler, Junius A. West, Earl A. Johnson, George Risenmay and A. Eugene Merrill. From the British mission—Amos C. Hatch. From the Netherlands mission—Henry J. Watkins, Estel L. Wright and John F. Barlow.

DIED.

BARNETT.—At Mansfield (Nottingham conference), on September 17th, 1914, Ernest Barnett, son of Ernest and Ethel Barnett. Deceased was born November 30th, 1912. "Of such is the kingdom of heaven."

CONTENTS:

"Men are that they might have joy" 641
Minutes of Bristol Conference... 644
Serve the Lord With Gladness... 647
Editorials:
Put on the Whole Armor ... 648
Notice to Relief Workers ... 653
Remember the Soldiers 654
Released, to Return Home ... 655
From the Mission Field 655

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